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season, we advise the beginner not to begin with these. But, as one of our greatest Assyriologists wrote to the writer of the present article a few weeks ago, "I pardon his wild tilts against O.T. criticism because of his immense services to learning elsewhere, and because of his wonderful qualities as a gentleman, a Christian gentleman, and a friend."

This is not a specially chosen list. We have not discriminated against any save Canon Sayce, believing that the majority of writers on this theme are more concerned about enlightenment than about the supporting or attacking of this or that theory. If but one reader is led to take up the study more seriously, this article will not have been written in vain.

A CONSIDERATION OF THE PSYCHOLOGY OF WORSHIP, WITH SPECIAL REFERENCE TO CHILDREN'S WORSHIP

FREDERICA BEARD

Boston, Massachusetts

Miss Beard is a well-known authority in the field of education of children. Her approach is not that of the theologian or the minister, but is rather that of the teacher. It is that which makes her present treatment of so much importance. We should like to hear from our readers as to their opinion of the practicability of the work.

What is worship? As we ask the question a mental image comes before us, not only of a company of persons assembled in a sacred edifice, but of one alone with the Unseen; not only of the devout worshiper bowing down before altar or image, but of the little child bending at the mother's knee. We look farther and see the French peasant in the field standing with bowed head as he hears the call to prayer, and listen in imagination to that desert wanderer who pierces the stillness with his cry, "Allah, Allah, there is no God but one." We see the Hindu mother throwing her child into the Ganges as an offering to the gods, and we go back and back to the early days of sacrifice and ceremonial.

Then, by way of contrast, we think of the climax of worship in many a Garden of Gethsemane, and of the upward yearning for a divine presence on many a lonely mountain-top. And we ask, What does it all mean?

If we look at the matter from a psychological standpoint, one condition is evident in every instance; it may be consciously realized or it may be nascent, but there it is—a sense of need. Even if to the individual the act be a mere form imposed by external authority, the imposition implies a realization by someone of this need, while the act often creates the conscious feeling on the part of the one who performs it. The feeling and the act show an outgoing, an up-

reaching for some *thing*, some *one*, outside, above, and beyond one's self.

The illustrations noted above suggest that this need may be expressed in adoration of a Supreme Being or in aspiration for an ideal; in penitence at the shortcomings of self, or in thanksgiving for protection; in fear of an angry power or in awe of the Almighty; still more in a desire for oneness with the All-Father. There must be many phases and many interpretations of this need, because it is both universal and individual.

If we acknowledge that there is no true religious experience without an ethical content, and that the history of religion shows worship to be one of its earliest if not its fundamental expression, we find the psychological origins of the one to be naturally those of the other. There are aesthetic, ethical, and intellectual evaluations in worship, though the worshiper himself may not be conscious of these evaluations. For instance, the self may not realize any belief—there may be no conscious recognition of a creed, but simply an act; and yet the act speaks of an "I know," that is immediate or mediate—a belief either of the worshiper or of someone who has a degree of control over him.

This act is also ethical in nature: it has reference to conduct, and often has an "oughtness" associated with it. Worship may be said to be an interpreter of the religious consciousness in that the act is a revealer of the inner life—its needs, desires, aspirations. The root of worship is to be found in feeling, for

worship is religion in action, and religion in its most elementary aspect is an undefined feeling, culminating in desire and emotional activity, which centers itself in an ideal. Aesthetic valuation therefore holds the primary place.

Professor Leuba points out that "religion in its objective manifestation appears as actions, attitudes, creeds, and institutions; in its subjective expression it consists of impulses, desires, purposes, feelings, emotions, and ideas, *connected as cause and as effect* with the religious reactions and attitudes."¹ Worship may be seen as "objective manifestation" or as "subjective expression," and both, to a certain extent, are cause and effect. In the crudest worship there is *a degree* of subjective expression (feeling and desire) acting as cause, but the objective manifestation often reacts, intensifies, and makes conscious that subjective expression, and then is itself the cause.

"The essence of religion," says Tiele, "is adoration," and "adoration necessarily involves the elements of holy awe, humble reverence, grateful acknowledgment of every token of love, hopeful confidence, and lowly abasement. . . . But adoration includes a desire to possess the adored object, to call it entirely one's own."² In this high type of worship we see these varied emotions, but in lower types there are others more fundamental. A study of the development of worship reveals progressive appreciation. It reveals also an integral unity in both racial and individual experience. We

¹ "Religion as a Factor in the Struggle for Life," *American Journal of Religious Psychology*, II, 309.

² *Elements of the Science of Religion*, II, 198.

can but hint at these facts, noting them simply as a necessary groundwork for a full interpretation of children's worship.

Many students of the worship of primitive man find its origin in fear. The first reactions in ceremonials were often related to the desire to ward off evil, to gain protection and prosperity for the sustaining of life. Self-preservation and the love of life are the basic instincts, and out of these grow the sense of dependence and of the need, by some means, to avert catastrophe. Fear of a power outside of that of the visible group led to efforts at control. Later, as the god-idea developed, offerings to appease and placate anger and to gain favor of the gods took concrete form. As man gained more and more control over environment, appreciation of unseen forces increased and awesomeness of mighty personalities followed. It is a question whether in any life fear is not a preliminary essential to a development of awe, reverence, and admiration. If the subject is studied from the negative side of moral experience, all doubt on this point seems to be removed. Imagine, if possible, a character devoid of all fear, and self-control is also gone. Balance cannot be attained. H. M. Stanley says: "The latest and culminating differentiation of fear is awe, and the highest, most refined development of awe is in the feeling of the sublime. . . . A consciousness which has had no common fear stage could never arrive at awe."¹ In a study of the progressive character of worship, we feel the force of

Leuba's words: "In passing, man, from being a trembling beggar for protection, becomes the bestower of praises."² "The striking development of religious life is the gradual substitution of love for fear in worship."³ Does this mean that fear should be eliminated from life as a whole? We think not. It should be transmuted into something better *in the growing* experience of every individual life. Professor Leuba raises a danger signal when he adds, "Love has not only cast out fear, but also reverence, veneration, and even respect."

The oneness of the religious sentiments and of the processes of the human mind is inevitably seen in the study of worship past and present. The beautiful truth of unity stands out more clearly as one realizes that "there is not a rite or ceremony yet practiced and revered among us that is not the lineal descendant of barbaric thought and usage. . . . In all religion there is a common source, a common end in view, and the closest analysis of means to that end binds all in one, representing an indefeasible element of human nature, the lowest containing the potentiality of the highest, the highest being but the necessary evolutions of the lowest."⁴ What is the significance of this fact from a practical standpoint? We learn from conditions of the past the meaning of much that is true today in the varying developments of both adult and child life. And we may discover consequent educational needs. Until we understand human nature in its spontaneous

¹ *Evolutionary Psychology of Feeling*, pp. 119, 120.

² "Fear and Awe in Religion," *American Journal of Religious Psychology*, II, 15.

³ *Psychological Origin and Nature of Religion*.

⁴ Brinton, *Religion of Primitive Peoples*, p. 29.

reactions to progressive forms of worship, and what is involved in these forms, we cannot proceed intelligently in planning the kinds of worship that are most effective. If, as Professor Caird says, "the rudest religious systems have represented in them—though, no doubt in a shadowy and distorted way—all the elements that enter into the highest Christian worship,"¹ we may discern in these uncomplicated forms the fundamental activities related to all expressions of such a type.

So we turn to another suggestive characteristic of early worship—that of joyous activity. Many religious ceremonies were of the nature of merry-makings. The responsive songs and chants, music, and dances created an atmosphere of joyousness. Sacrifice was originally little more than a meal offered to the deity. A striking illustration of this comes to mind in the Old Testament story of Manoah. Brinton shows that our modern thanksgivings of harvest home, Christmas, and Easter festivals are but "pale survivals" of early religious playtimes. Play is immediate, a joyous activity carried on for its own sake, without special end or purpose. This would signify a more primitive, childlike stage in worship than when fear entered as a motive and an end was to be gained. Yet this simple delight in activity has in it the elements of the highest type of worship—"joyous union in a life greater than that of the individual." We see this in such an expression as "I delight to do thy will," and in Jesus Christ's prayer, "Now I come to Thee, and these things I speak in the world that they may have my joy

fulfilled in themselves."² It is striking to note that some of the earliest prayers of primitive man were not requests for material gifts but for the presence of the god at the meal or festival.

The place of play in the genesis of the religious attitude is illustrated by both King and Ames. Social habits acquired religious value, and festivals of many kinds gained significance as acts of worship. Play was a medium through which the highest emotions of which primitive man was capable were expressed.

This leads us to the fact that worship is a social act. In the beginning it was carried on by the group. There is no evidence of individual, independent action. Every rite was social. Only as self was differentiated from social consciousness, and the life of one became separate from the life of all, could there be individual expression. In worship, as in other phases of experience, may be seen man's gradual realization of personality, and later, an appreciation of the relationship of that personality to the whole social consciousness. But without this definite appreciation the social nature of worship is evident as its greatest controlling factor. The law of suggestion is as powerful here as elsewhere. The emotional reaction of one to a situation influences that of another, and the action of the many intensifies the response. The feeling of companionship is an inspiration of itself. How we are uplifted by a mighty volume of voice singing, "My faith looks up to Thee!"

Even when one worships alone there is a search for another, generally a recognition of an ideal person, often the

¹ *Evolution of Religion*, I, 202.

² Ps. 40:10; John 17:13.

realization of a Great Companion. It is hard to conceive of worship apart from a person, but where no god is consciously looked to, the outgoing feeling and contemplation of the good, the beautiful, the true, must find their focus in ideal human relationships. An appreciation of unity is the highest expression of worship, but when it is limited to the unifying of the lives of equals it misses its climax—that of union with a perfect personality.

And now we come to the purpose of worship—the all-inclusive end in view. Is it not that the finite may come into harmony with the Infinite? The individual will seeking the universal Will is, to many students of the evolution of religion, the underlying truth constantly evident in acts of worship. In reference to religious consciousness Miss Calkins says: "Religion is a personal attitude toward a person—the realization of one's own dependence upon a Greater Self, upon a being like one's self and others, but far more powerful: it is thus one form of the consciousness of selves."¹ This, as a definition of religion, may be debated, but as a description of Christian worship it proves most explicit. This, then, will be the aim in mind in our present consideration.

Among the many forms of worship the three most universal and essential will interest us here: worship in prayer, worship in song, worship in offering. Prayer may be interpreted as conversation and communion with the Unseen. When it is simply request it can hardly be called worship, except as it emphasizes relationship, e.g., that of Father

and child. In all times and in all places men have in spirit, if not in word, called upon "Our Father who art in heaven." A study of primitive prayers in their simplicity, trust, and often desire for moral cleansing would be most interesting in connection with the prayers of childhood, but this needs a chapter of its own. We note but one from ancient Peru: "O thou River, receive the sins I have this day confessed unto the sun and carry them down to the sea and let them never more appear."² It is only a step, though an important one, to that more personal cry:

Hide Thy face from my sins
And blot out all mine iniquities;

and again, to that appreciation of fatherhood which says: "If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." Nature-worship, including that of the sun, moon, and stars, has often been interpreted to be worship of the objects as such. But closer investigation shows that even the fetish was not held sacred for itself but for the mysterious power it represented—the conscious self it symbolized. This may help us in determining whether nature-worship apart from social relations has any part in a child's religious experience.

The origin and value of worship in song—of expressing praise in poetry and of setting thanksgiving to music—is a long story simply to be suggested here. It is said that rhythmic utterances and rhythmic movement were basic elements in the making of society, that

¹ "Religious Consciousness of Children," *New World*, V.

² Tyler, *Primitive Man*, p. 435.

rhythm brought "the great joys and the great pains of life into a common utterance."¹ Very naturally, then, worship appropriated a medium that most closely touched the social and emotional nature. "The church bell has often rung God into our soul," especially by way of the chimes, and so have the anthem and the chant.

Certain features underlying ceremonial and sacrifice may well be conserved as a medium for worship in the offerings of today. The question was lately raised: Is it not remarkable that those churches have lost the fewest of their followers whose manner of worship has been most impressive?

As the writer looked down the other day from the gallery of an Episcopal church, another question involuntarily arose: In what non-liturgical church could one find such reverence? A consideration of content in relation to form must follow, but here seemed evident the spirit with the external attitude. Even if the attitude were determined by custom only, was it not worth while that old men, young men, and boys should bow down in prayer and "stand and wait" in the house of God? Here was worship of an aesthetic type, a communal type too. Might it not be ethical also? Can that prayer that is said to be an end in itself be separated really from prayer that results in good action, if that end be a *true* experience of God in the soul? This is a study involving much; we must leave the questions as unanswered suggestions and turn to sum up from the foregoing certain fundamentals for a discussion of children's worship: (1) Worship (in

some form) is the origin of a religious consciousness. (2) Worship is an expression of feeling. (3) Worship is an act of a primary social nature. (4) Worship is an appreciation of the unseen, an emphasis on relationship with God.

From this grows the first necessary recognition, viz., that worship is natural to child life. We assume here that the religious impulse is native to every human being; therefore, (1) if worship is a fundamental expression of religion, it follows that it is a part of a child's life. What is true of the race is true of the individual. By "natural" it is not meant that a child will worship independently of what is offered through environment, but that he will react spontaneously to the right stimulus. (2) A child is by nature "a bundle of emotions": feelings of dependence, of fear, of joy, of gratitude, are constantly manifested toward some person. (3) A child is pre-eminently social. He responds to a social situation if it is not beyond his appreciation. He delights in companionship, he enters into the doings of others and *does with them* when it is at all possible. (4) A child has faith in the unseen. He passes more readily than the adult from that which is perceived to that which is imagined. He (i.e., the *little* child) accepts the invisible and the mysterious. His plays and his delight in imaginary stories verify this statement; his questions on religious subjects may raise a doubt in regard to it. But a careful investigation of such questions shows their origin. Children's theological ideas, as reported, are but slight indications of a child's natural reaction, because they are

¹ See DuBois, *The Natural Way*, p. 94 (quotations from Gummerts).

so tinged with, and are so evidently the outcome of, false or too early teaching on the knowledge side. This is illustrated when even a girl of fifteen years says, "I don't see how people can stay in heaven with nothing to do except to play and sing, but people might be different there from what they are here."

If the foregoing propositions are true, the following considerations are essential:

To what forms of worship will a child naturally react?

What differences in worship are to be noted for different stages of development?

How may educational principles be applied to children's worship?

It is an interesting question whether a child would have any appreciation of God without a suggestion from another person, and as difficult to prove, because of incidental observations, overhearings, etc., which reach him through his environment. But, given certain suggestions in regard to a Father in heaven, might he not come to spontaneous self-expression in prayer without direct teaching? The words of the Basuto chief to the first missionary are worth noting: "We did not know Him, but we dreamed of Him." A relationship must be established. One instance only has come to our knowledge of freedom in the first expression of prayer. A mother did not attempt to have her three-year-old boy pray, but now and again she referred to the help and the gifts of "the Good Friend in the sky"; one day in the midst of his play he looked out of the window and was heard to say, "I thank you, Good Friend." Later, he specified definite things for

which he gave thanks. This, at least, raises the question: Shall we teach prayer in words first, or shall we not rather enlarge a child's experience by a formulation *when we see a need for it*, just as we introduce a story or a song? Both these would, or should, have a content already familiar in experience, with some new element added, or a more complete and beautiful formulation given of the old. In the same way the worship of a little child may be guided.

With a recognition of all-power and a sense of dependence, it is natural for a child to express his desires for material gifts, and this may have its value, *if not suggested from without*. Little is gained by placing emphasis on petition or request. Our part should be to cultivate the act, and the feeling of joy, of gratitude, and reverence for the great Father. A sense of Father and child must be established, and this comes naturally through the earthly parent. If conditions are at all normal, the first god to a little child is his own father. Papa is all-power, strength, protection, and goodness: his boy must fear him enough to revere, to be afraid to displease this one who is so strong, and yet find grateful satisfaction in his dependence on him. It is these feelings that may pass gradually to the heavenly Father.

The family-god that is in the social consciousness will grow into the self-consciousness of the boy. "The God of Abraham, of Isaac, and of Jacob" has a deeper significance than we sometimes give it. Through the worship of the family will grow the sense of a unifying kinship.

A child's quick response to a habitual social situation is seen in the following

instances. Two little girls, eight and four years of age, were for good reasons put to bed early one afternoon. This was in no wise a punishment, and so was made enjoyable. When a tray of good things was brought for supper, the four-year-old exclaimed, "Now, let *me* ask the blessing." This had not been thought of by the elders, but was immediately accepted. The little one began with an expression used at bedtime, then stopped, a little confused; her mother suggested, "We thank Thee for this supper." "Yes," said the child, "*and* for the party" (supposedly the games auntie and sister had played with her)! Interest in the immediate was also evidenced by this four-year-old when, at another visit with her aunt, she said the usual evening prayer, "Bless Papa, Mamma," etc., adding, "*and* Aunt Helen"; then turned, saying, "I just put you in, you know, because you were here; it wouldn't be fair not to." (!)

Three rather uncouth lads of about ten years of age sat in church by themselves one Sunday. To the surprise of the interested observer they bowed in prayer, joined in the whole service, and were quiet and attentive during a philosophical sermon of no possible interest to them. "What does this mean?" queried the observer mentally. A little investigation revealed that the boys had been habitually trained in that place to *share* in Sunday-school worship that fulfilled its name. The present situation had the same general character and they reacted to it. A habit of this kind must be first established through interest, but it may continue when the appeal is not strong. In this instance there must have been a degree of inter-

est—else why had they come? The social factor, association with the place, and their own co-operation undoubtedly entered into it.

A group of kindergarten children became irreverent in their prayer. The kindergartner decided to omit it, giving the reason regretfully to the children. She wondered what would be the reaction. It was better than she anticipated. Each morning she was reminded of, and asked to have, the prayer. When, after several days, permission was given, careful, even penitent feeling was manifest, and a feeling of "rightness" was established which was not again interrupted.

In worship, as in all other life expressions, the fulfilment of the act gives a sense of reality to the consciousness which often results in a feeling of possession. The outward manifestation quickens the inner flame. So the religious ceremonials of children heard of now and again, and even their fetishes, may be worth while. The religious significance of the latter is exaggerated by some students of psychology, and the so-called "inventions" of the former usually reflect the social environment. Thus their value is affected by their content. There is no strong evidence that worship of nature leads a child to worship of God. A wise use of nature, both from the poetic and from the scientific standpoint, will conserve that wonder element and sense of mystery which Baldwin and Paulsen describe as a part of the innate feeling of dependence, and which he who has eyes to see may discover in the face of a little one who has looked on some object of wonder. "The undevout child under the influ-

ences of nature is abnormal," says G. Stanley Hall. We need to make use of this influence, but at the same time to realize that the social factor is stronger—the family and personal relationship. President Hall himself shows a forward look toward Personality when he quotes: "There lives and moves a soul in all things and that soul is God." A traveler passing over a hill at sunset saw in the valley below a teacher and his pupils: the man *took off his hat*, the children bowed their heads, and then they sang their evening hymn; verily it seemed as if "the Lord was in his holy temple." The atmospheric influence (if we may use the term) of nature in relation to worship is, we believe, of still more value during the adolescent period. There is at this age a deeper aesthetic appreciation, and a gathering for worship in the valley or on the mountain may mean more than in a church building.

But in the period between that of earliest childhood and of adolescence comes that realization of personality which needs to include not only self but God in a stronger, more powerful way than was possible in the first conception of fatherhood. Baldwin forcefully refers to that "reverence that has in it no less a sense of mystery because the mystery is that which we trust," to "awe whose object is none the less good and trustworthy because awfully mysterious," and to a "fear that leads to deeds of submission, of propitiation, of confession, and of faith." Here is an intimation of progressive personal appreciation, and it is to this that the act of worship may lead the growing boy. "The ethical child must think of God *as thinking of him* God—a real person—stand-

ing in real relations of ethical approval and disapproval of the me who worships him." In habitual action there is least consciousness; so after the act of worship is made a habit, there must be new content in order that it may be vital in developing an ethical social consciousness. This suggests the value of a ritualistic form *if* there is in it sufficient variety of content.

The preceding observations would show that a child responds with spontaneous prayer to the right stimulus; to the habitual social situation; to worship of the family-god, to the Father-idea; to the wonders of nature leading to worship, and gradually to a personal relationship with an ideal Personality.

We are brought now to the content of worship for different stages of growth, and to an application of educational principles.

The foregoing is suggestive of what should comprise the prayers for little children. "Our Father" will be in them, and the keynote of prayer and song will be joy and thanksgiving. The fundamental essence of the Lord's prayer may well be found here, but its use had better be reserved. Its complete expression of social consciousness makes it beyond the appreciation of a little child. The word-formulation is meaningless, and a repetition of meaningless words is always harmful, especially to a later appreciation. The loss by and by is a serious consideration. And what is the value of a good thing if its general sense is not understood? The simplest sentence after "Our Father," is, "Give us this day our daily bread," and this, after all, is not so simple: God—to the child—does *not* give daily bread; his mother

does, and for him a truer expression would be, "Help Father and mother to give us our bread." The act of worship is of primary importance, but its content must be considered, or we shall eliminate training in worship from educational principles underlying all other training. We remember a group of twenty fourth-grade children who, with real feeling, prayed the Lord's Prayer after it had been beautifully developed for two Sundays by a sympathetic teacher, who knew that a thorough analysis was not necessary. In an article on "Worship in the Sunday School" Dr. R. M. Hodge points out that while "meaningless repetition of noble sentiments positively dulls religious sensibility and fosters formalism," the set prayers, psalms, and hymns used "may voice profounder experience than children entirely understand, for they excite the sentiments which they express and are invaluable for the richest spiritual culture."¹ The art of selection and use is in the "striking of a happy medium."

The hymns and music of the Sunday school require a study by themselves. First of all, we need music that is worthy of its name, and songs true in their poetical form and in their theological content. We need to distinguish between the hymn sung *to* God and the song about him, or about others: each may have its place, but the one is worshipful, and the other, very often, is not. The great hymns of the church with their grand and stirring music answer to the aspirations and ideals of the

adolescent period; it is not difficult to find beautiful songs and music for the little ones; for the middle group it is not so easy; songs and music with ethical content and heroic nature, with definite concrete pictures, and suitable hymns telling of the goodness and greatness of God are rare. "The children like it" is often unfortunately the determining factor in the use of a song. Recognition of children's interests is essential. So only shall we have co-operation and active participation. But note what it is they like in that which is otherwise objectionable. In one song repetition may be the cause of interest, in another the rhythmic swing, in another the martial and heroic element. These *may* be found in what is really good.

But that which is good in a general way may not be good for a particular group. This is aptly illustrated by the following incident, which in its truth may be applied to children's worship. A company of Jewish mothers was gathered for a mothers' meeting. The leader had them sing, "There Is a Fountain Filled with Blood." Later, the visiting speaker asked, "Do not these Hebrews object to such a song?" "They don't know to what it refers," came the answer! The effect of worship will be gained when something of the truth of that which is sung is *felt*. Why should not these women have a song to which they could respond, and, when they were ready to receive Christ Jesus, sing of him in plain English rather than in this symbolic form?²

¹ *Biblical World*, January, 1906.

² Some part of the foregoing is borrowed from the writer's "Religious Instruction by Sunday School Hymns," *Biblical World*, July, 1900.

Children's worship must be worship *by the children*. If they do not co-operate, something is wrong. An application of educational principles, not only to the content, *but to the method* of worship, leads us to believe that usually a Sunday school had better be divided into at least three groups for such a service. A balancing consideration needs, however, to be noted. The family spirit is conserved by a gathering together sometimes of the whole group; where the school is small this is a decided advantage; where it is large an occasional union is well for the social *esprit de corps*, but the latter may be conserved by varied activities aside from that of worship. One other consideration: if one room is more adapted to worship than another—e.g., if there is a beautiful chapel—the effect of this environment may outweigh the value of separate services. The service for the entire group must then be the more carefully adjusted to the varying needs. An appeal to the aesthetic is important. This suggests the use of pictures. A good picture has led a child to a spirit of worship. And one good one is better than many mediocre ones, and a few are better than many, however good.

The purpose of worship in the Sunday school is twofold: for its immediate effect and as preparation for active participation in the service of the church. The selection for use in Sunday school of what is most suitable from the church service has its value. It is worth while to have a child smile appreciatively across the church at her teacher when she hears a familiar tune, and to have another say, "They sang *our* hymn in church this morning."

Conclusions as to training in worship will be ineffective unless we include a study from the pupils' point of view. To this end a little investigation has been made. From children (of the second to fifth grades inclusive) in three schools replies were given to the following questions: "What do you like best in our chapel service?" "Is there anything in it that you do not like? If so, what?"

Pupils of the sixth to the high-school grades inclusive were asked to write a brief answer to the question: "In your ideal church service what would you include and what would you leave out?"

The elementary department of one of these schools (35-40 children) was questioned as a whole, and 18 gave immediate response, showing that they had a definite choice. These responses were the only ones recorded and were as follows: songs, 8; prayer, 6; verses and psalms, 4. Several liked best a responsive service including singing and prayer. The six who spoke of the prayer mentioned the Lord's Prayer which had lately been developed sentence by sentence and used by the children "with heartiness and reverence."

From another school the report is from pupils of sixth grade to third-year high-school:

Total number of replies 58
 "I like it all" or "keep it the same" is
 virtually said by 16

Three boys (eighth grade) of this number add, "Have more boys reading something every Sunday" (as a group did that day). Two boys say, "Make

all the teachers come and sit with their classes" (this probably refers to the church service which they attend).

First choice given to "music" (doubtless including orchestra which some definitely mention)	23
First choice to "hymns"	5
Music or singing as second choice	9
Total interest in music of some form	37
Number who "like it as it is"	16
show a large proportion of school who respond to the musical service . .	53
First choice given to story	12
First choice given to "sermon"	3
Second choice given to story	10
Total interested in story	25

Several individual programs are interesting if the order of the notation means anything, e.g., from seventh-grade girls:

- a) Devotional service very nice.
- b) Orchestra grand.

a) Story of the day—wish you would tell us something like that every Sunday.

- b) Orchestra.

- a) Sermon of this morning.
- b) Music—very nice the way you have it.
- c) The lesson you give us to learn.

From third-year high-school girls:

(1) Hymns, (2) prayers, (3) Scripture reading, (4) talk.

All four appeal to me.

(1) Hymns, (2) prayers, (3) Scripture reading, (4) talk. More hymns would be more interesting.

The two following reveal the natures of those who wrote them:

[1] Story of some true and great work appeals most as the story of Children's Home in England. In this way the troubles of someone besides your own family are

brought to mind. Also like hymns, for they help to make you happy. This morning when I came to Sunday school I was.

[2] (1) Prayers—only one. (2) Hymns—a good many. (3) Talk—a small one taking for subjects incidents in the real life of children to illustrate honesty, morals, etc. And then to show their relation to the divine laws make the talk short, to the point, and interesting. This, to my idea, would be an ideal child's service for Sunday morning.

There was little expression on "what I do not like," beyond the fact that three sixth-grade girls "do not like to go to the big church." (A "children's church service" was held in this church.)

Investigations from the third school run from the second to the high-school grades inclusive:

Total number of replies	72
Like it "as it is" or "everything" without further expression	5
Like everything, after mentioning first preference	23
Total	28

Grade III is not included in totals as the number of children was not given, but the group was reported as liking singing and stories equally and not disliking anything.

First choice given to singing	20
First choice given to chanting Lord's Prayer	5
First choice given to organ	2
Second choice given to singing	2
Second choice given to chanting	1
"Like it as it is"	30
Total shows one-half of the school with special interest in music . .	35

First choice given to story	13
First choice given to prayer	3
Second choice given to prayer	3
Second choice given to Lord's Prayer . .	1

—besides the five who make special mention of the chanting of the Lord's Prayer. Is it chanting or the prayer that interests? This summary does not include what is given in the definite programs in which the Lord's Prayer is mentioned four times.

Most of these programs indicate a knowledge of the usual church services according to the particular denomination with which the pupil is connected. In some instances they refer to the chapel service of the Sunday school. Very interesting items are to be noted in these "ideal services," e.g., the following is from a boy of Grade VII.

Processional
Prayer (short)
Chant or hymn
Short prayer (Lord's Prayer preferably)
Hymn
Sermon (not more than 20 or 30 minutes long)
Prayer (Amen sing)
Sentence for the week
Recessional
What I would leave out: a long sermon.

Here thought and preference are evident. The next is from another boy of the same grade:

In the ideal service I would include the processional, the Lord's Prayer, a hymn, the sermon, and benediction—also the recessional. I would not include the creed.

Two girls of the seventh grade write as follows:

[1] In a church service I should expect a few hymns, a long, usually tiresome ser-

mon, and a few prayers. I should leave out the sermon or make it short, and so I could understand it, and have but one prayer.

[2] I like the stories of good done to poor people by others, as Judge Lindsey to the small boys. I would leave out the preaching (the kind that no one can understand, not even the ministers themselves sometimes).

The following indicates that high-school boys think on these things more than is often expected.

"I think that the sermon is the most important part of the church meeting. It tells you what you should do and gives you reasons for it.

"The prayers should not be left out, as they give you a reverence for God as well as telling you what you should do.

"Hymns haven't much point to them except to break the monotony."

"A richly decorated church is not needed except it might hold your reverence to God. Then again the Pilgrims did not need such churches to hold their great reverence towards God."

"I do not care for many decorations except a few flowers on the pulpit. I like the ordinary service of the Presbyterian church. I also like the Episcopal service once in a while, but I think it is a little monotonous to have the same thing over and over again. I like better the Low Church service like the Columbia Chapel, rather than the High Church service like the Cathedral with all the formalities. I think a service ought to be very simple with plenty of hymns."

"In my ideal church service I should leave out many of the prayers thought of on the spot by ministers. They could usually find the prayers which they wanted in the

prayer book or Bible. I should like to have more hymns sung."

"The only thing to be included in an ideal church service is a good minister and an attentive audience."

"Short sermons" are requested six times. Only one program mentions "the collection." What does this signify? Is too little attention given in our services to the offertory?

The most significant of "What I do not like" or "would leave out" (besides those already referred to) are—

"The Psalms which we read in Church and the Hymns" (girl—seventh grade).

"Responsive reading" (boy—eighth grade).

"I don't like it because I don't know all the songs the big children sing" (child—first grade).

"I don't know the songs very well so I don't enjoy them" (child—first grade).

The schools from which these expressions were secured are unusual in character. In each the service of worship fulfils

its name; it is simple and dignified, with good music. Its content is chosen with regard to the experience of the boys and girls. The following conclusions, therefore, are made from these investigations and reports:

1) Both older and younger children really enjoy Sunday-school worship *when the conditions are right*.

2) The most joyous and aesthetic activity is that of singing, and to that the majority respond.

3) An ethical appreciation is evident in several instances while the certain improvements suggested as to marching, singing, the choir, etc., show that a discerning consciousness is being established.

4) The older boys and girls have definite ideas as to what is and what is *not* ideal in a church service from their standpoint.

A further investigation is needed of these and many other points to indicate what will really promote children's worship and be a means of Christian development.